

CHRISTIAN EDUCATION

The National Conference
Promoting the Church Colleges
Integrating the College Program
The Student Workers' Round Table
The Bible in the Modern Age
Babylon or Jerusalem—Which?

VOL. XVIII, No. 1

OCTOBER, 1934

THE COUNCIL OF CHURCH BOARDS OF EDUCATION

The Council of Church Boards of Education

HEADQUARTERS

111 Fifth Avenue

New York City

GOULD WICKEY, Acting Executive Secretary

OFFICERS FOR 1934

PRESIDENT—W. R. Kedzie, Chicago, Ill.

VICE-PRESIDENT—President C. J. Turek, Danville, Ky.

RECORDING SECRETARY—Henry I. Stahr, Philadelphia, Pa.

TREASURER—Gould Wickey, 744 Jackson Pl., Washington, D. C.

ADDITIONAL MEMBERS OF THE EXECUTIVE COMMITTEE:

H. McA. Robinson, W. D. Brown, W. F. Quillian, William J. Davidson.

STANDING COMMITTEES:

College Department: W. F. Quillian, *Chairman*, Raymond Binford, J. E. Bradford, W. D. Brown, W. G. Clippinger, W. R. Cullom, W. J. Davidson, W. R. Kedzie, J. S. Noffsinger, J. C. K. Preus, H. O. Pritchard, E. E. Rall, H. M. Robinson, H. I. Stahr, H. H. Sweets, T. O. Wedel, Gould Wickey.

University Department: Wm. L. Young, *Chairman*, W. M. Alexander, G. R. Baker, H. D. Bollinger, J. E. Bradford, W. C. Dennis, C. P. Harry, J. G. Howard, F. H. Leavell, H. I. Stahr, H. T. Stock, H. H. Sweets, J. C. Todd, T. O. Wedel.



Christian Education

Vol. XVIII

OCTOBER, 1934

No. 1

GOULD WICKEY, *Editor*

Contributing Editors

ALFRED WMS. ANTHONY

GARDINER M. DAY

HARRY T. STOCK

Published in February, April, June, October and December

Lime and Green Sts., Lancaster, Pa.

*By The Council of Church Boards of Education in the
United States of America*

111 Fifth Ave., New York, N. Y.

October, 1934, to June, 1935

Entered as second-class matter March 29, 1926, at the Post Office at Lancaster, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 18, 1918. The subscription price is \$1.50 per annum. Single copies, regular issues, 30 cents.

LIBRARY

TABLE OF CONTENTS

	PAGE
<i>Editorial, W. R. Kedzie</i>	3
Looking Backward—and Forward, <i>Robert Lincoln Kelly</i>	4
The National Conference of Church-related Colleges—its Origin, Constitution and Aims, <i>Harry M. Gage</i>	7
Constructive Promotion in the Colleges, <i>Gould Wickey</i>	14
The Integration of the Total Program of the Christian College, <i>Student Relations Department, Presbyterian</i> <i>U. S. A.</i>	19
When Is Education Christian, <i>Wm. Lindsay Young</i>	22
The Student Worker's Round Table, <i>Harry T. Stock, Editor</i>	26
The Bible in a Modern Age, <i>T. F. Gullixson</i>	33
Babylon or Jerusalem—Which? <i>Wilbert W. White</i>	40
Twenty-fifth Anniversary of Chair of Bible School Peda- gogy, <i>Charles Lynn Pyatt</i>	43
The Unfinished Tasks, <i>Hortense Potts</i>	45
General Findings of the Hartshorne-May Studies in Char- acter Education	48

AN APPRECIATION

The editor takes pleasure in acknowledging the receipt of a couple of the above articles from the former editors. They had approved them for the April and June numbers, but the *Handbook*, taking the place of these numbers, caused the articles to be held for this issue. Other articles, likewise received, will be published later.

Besides appreciating Dr. Kelly's article, the editor desires to thank Miss Martha Boardman for the many courtesies extended and the advice given with respect to editing *CHRISTIAN EDUCATION*.

3031100 AB0R04
YR4811

Christian Education

Vol. XVIII

OCTOBER, 1934

No. 1

COUNCIL REORGANIZATION

W. R. KEDZIE

President, Council of Church Boards of Education

The plans for the reorganization of the Council of Church Boards of Education will widen its field of service. The work will be enlarged by the organization of sections for the study of specific problems, such as a section for deans, another for treasurers and business managers, and others of similar nature, but all integral parts of the Council.

Already a great advance has been made through the merger of the College Committee and the Liberal Arts College Movement into the National Commission on Church-related Colleges. This Commission will offer the means through which the Council may take an aggressive leadership in studying and promoting the interests of the church related colleges.

It is planned to develop the University Committee into a corresponding Commission on University Work and to give more attention to work with students and to that of student pastors.

Other sections are to be developed as opportunity offers, such as one for theological seminaries, including recruiting for the ministry. Consideration is to be given to the work of junior colleges and to secondary education in the church related field. In short, the Council is projecting a new program which will include every phase of Christian education in which the Church Boards of Education are interested.

It is with great satisfaction that the Executive Committee announces that Dr. Gould Wickey, of the Board of Education of the United Lutheran Church in America, has been persuaded to become acting Executive Secretary of the Council. Dr. Wickey is eminently fitted for this position by his experience as a college president and his successful administration as General Secretary of the Lutheran Board. The committee has great confidence in the successful administration of Dr. Gould Wickey.

LOOKING BACKWARD—AND FORWARD

ROBERT LINCOLN KELLY

Executive Secretary, Association of American Colleges

Recently I picked up a volume of Whittier's poems which was presented to me twenty years ago by a college faculty. I spent a most profitable hour in browsing around among former scenes and old friends. I fully realize that it is a smart saying that we outlive our poets, seers and prophets. However, I take occasion to make a brief report of my little ramble into the despised Victorian era, because it is very certain that we do not outlive our prophets, we only forget them. We have forgotten Whittier and we have forgotten the remarkable group of poets, novelists, historians, and philosophers of that period. We would do very well to delve down into some of the hidden origins of our power as a people. Of course, the poetic talent of Whittier was obscured at times by the intensity of his convictions and the tumultuousness of the struggle in which he was engaged. He did not have time to dot each "i" and cross each "t," while urging his fellow citizens to strike off the shackles of slavery. Not only was he a saint; he was a mystic and a politician. He served two terms in the legislature of Massachusetts, he missed Congress only because of the frailty of his health and because he refused to be muzzled. He was a trusted counsellor to what we today would call the political bosses and he was a presidential elector in each of the Lincoln campaigns.

I am very sure that many if not all of the church-related colleges of our country have patron saints from whose writings and courageous life histories they may become emboldened to rededicate themselves to their tasks. The colleges which stand preeminently for freedom from all sorts of modern forms of slavery, for freedom of speech and press and ballot, and for freedom to think, to work, to worship and to serve, may well make contacts with these pioneer seekers for truth as Antaeus made contacts with mother earth. Today the church-related colleges should lead aggressively in striking off modern shackles, if not from the bodies, certainly from the minds and spirits of our people.

But to be specific and to give concrete samples of the remarkable values to be disclosed by such excursions of these into the past:

Would our earnest college student have a goal of personal attainment?

The Word, which the reason of Plato discerned;
The truth, as whose symbol the Mithra-fire burned;
The soul of the world which the Stoic but guessed,
In the Light Universal the Quaker confessed.

Do we seek to worship according to the dictates of our conscience?

Whether Methodist or Mormon or Episcopal or Reformed we cry—

Dear Lord and Father of Mankind
Forgive our feverish ways.

Is interracial tolerance a vital need of the times?

For a sense of the Goodness revealed everywhere,
As sunshine impartial, and free as the air;
For a trust in humanity, Heathen or Jew,
And a hope for all darkness the Light shineth through.

Does the modern student rebel against sectarianism?

One holy name bearing, no longer they need
Credentials of party, and pass-words of creed:
The new song they sing hath a threefold accord,
And they own one baptism, one faith and one Lord!

Is it the problem of war and peace that disturbs the minds of this generation?

No honors of war to our worthies belong.

And in "Yorktown,"

Let Freedom, in whatever clime
She waits with sleepless eye her time
Shouting from cave and mountain wood
Make glad her desert solitude,
While they who hunt her quail with fear;
The New World's chain lies broken here!

Most of these quotations are taken from a poem read by J. G. Whittier at the Friends School Anniversary, now the Moses

Brown School, Providence, Rhode Island, in the Sixth Month, 1860. The occasion was the meeting of the Friends School alumni. If there is anything of a more vital character before the church-related colleges of this country today than the topics which Whittier included in his poem, the present writer is not aware of it.

It seems to me that every church-related college is challenged to become a modern Ulysses and in the words of Tennyson to issue the call:

Come, my friends
 'Tis not too late to seek a newer world
 Push off, and sitting well in order smite
 The sounding furrows; for my purpose holds,
 To sail beyond the sunset and the baths
 Of all the western stars, until I die.

.
 Tho much is taken, much abides; and tho
 We are not now that strength that in old days
 Moved heaven and earth: that we are, we are:
 One equal temper of heroic hearts
 Made weak by time and fate, but strong in will
 To strive, to seek, to find and not to yield.

Great Schools Without Great Endowments

Great endowments are not imperative to great schools. Even in the twentieth century, when magnificent buildings have been reared throughout the land to shelter the pursuit of learning, and vast quantities of money have been poured into university and college treasuries in support of every variety of scholarship and research, small institutions with meager funds have been doing wonderful things.

The students who came to Anselme and Abelard, to Duns Scotus and William of Occam, to Roger Ascham and John Colet, were impecunious to the point of beggary, but, perhaps for that very reason, they were earnest and sincere.

American youth, however poverty-stricken, is just as avid for cultural advantages today as European youth was six or eight centuries ago.—A. C. C. Hill, Jr., *The Literary Digest*.

THE NATIONAL CONFERENCE OF CHURCH-RELATED COLLEGES—ITS ORIGIN, CONSTITUTION AND AIMS

HARRY M. GAGE

President, Coe College

At St. Louis, January 15, 1934, there was an important meeting of a Joint Committee representing the Council of Church Boards of Education, the Liberal Arts College Movement, and the Association of American Colleges. In the memorandum prepared for use of this committee it was pointed out that the founders of the CCBE and the AAC were chiefly devoted to serving church-related colleges. This unity of purpose was emphasized by a common administrative organization and equipment and by sharing expenses. However, the records of the two organizations show that they soon settled upon two distinct lines of service and interest. The AAC developed an expert and influential service to liberal arts colleges without respect to church relationship. Colleges, separate and university colleges, supported and were supported by the AAC which has deservedly won for itself a permanent place in American liberal arts education. The CCBE centered its attention on work for students in non-church-related institutions. In this field the Council did effective work. The success of Council and Association was doubtless due to the leadership of capable full-time secretaries. The original purpose to serve church-related colleges was not forgotten. It was not, however, effectively promoted because administrative organization and imperious duties assigned to personnel did not permit undivided attention to Christian education and church-relationship. The University Committee of the CCBE with the help of a paid secretary was able to function. The general interests of all liberal arts colleges under the long-continued attention of an able leader, who acted as secretary of Council and Association, were well served. The College Committee of the Council, being without a special secretary and meeting once or twice a year, could not function. In the course of time church-related colleges, the large group directly related

to constituent members of the Council, became aware of the fact that their particular interests suffered from lack of special attention. Organization and not personnel was responsible.

In the situation, as it developed, the Liberal Arts College Movement met a surprisingly general and generous response. This Movement was, so to speak, "touched off" by a resolution presented to the association at its annual meeting in Washington in January, 1930. The following March in Chicago it was definitely organized. President A. N. Ward, of Western Maryland, was its leader. About two hundred colleges joined and paid dues of one hundred dollars. It managed a great national broadcast and originated regional conferences of church-related colleges. Its Bulletin, edited by B. Warren Brown, was the most effective college publicity ever published. It was designed to reach whole college constituencies. The affairs of the Movement were managed by an Executive Committee and a Committee of Fifteen which reported to the Movement annually.

The Movement was distinctly the expression of needs felt by church-related colleges. Its leaders early renounced a much advertised attempt to raise huge sums of money and centered on the important business of arousing the public to an interest in Christian education. Men responsible for the Movement had no pride of organization. They were devoted to a cause and felt that the Movement could serve their cause until a permanent organization could be devised. Therefore, the representatives of the LACM on the Joint Committee in St. Louis were ready to merge the Movement in an organization which would give promise of permanence and of effective service. They realized, too, the incidental advantage of elementing one large independent organization from the college world. Such a merging and simplification of organization was invited by the fact that the aims of the College Committee of the Council and the LACM were identical. Both Committee and the Movement had aims which could be served only by the AAC. There was never any question of withdrawing support from the Association.

On the day following the meeting of the Joint Committee representing the CCBE, the AAC and the LACM, there was a joint meeting of the Council and the Movement. The following resolution was adopted:

WHEREAS, The aims of the College Department of the Council of Church Boards of Education and those of the Liberal Arts College Movement are practically identical, and,

WHEREAS, there is a strong desire for a more effective agency by which the cause of the Church-related colleges shall directly and specifically be served;

THEREFORE, BE IT RESOLVED,

1. That the work of the College Department of the Council and of the Liberal Arts College Movement be merged as hereinafter provided, in order to serve more effectively the specific interests of all church-related colleges.

2. That the service be under the general direction of a Committee numbering fifteen, its members to be elected at the annual meeting hereinafter provided, on nomination by the following groups:

Nine members (three of whom shall be college presidents) shall be nominated by the Council from its College Department.

Three members shall be nominated by the group of colleges now eligible to membership in the LACM, which are not related to the constituent Boards of the Council.

Three members shall be nominated by the Committee of fifteen of the LACM, and hereafter by the Committee herein provided.

In making the nominations due care should be taken to secure as wide a distribution as possible of representation of the several groups and areas.

At the first meeting after election the members of the several groups should draw lots to determine who shall serve for one, who for two, and who for three years.

3. The Committee shall appoint from its members, a chairman, a vice-chairman, a recording secretary and a treasurer, who shall each serve for a term of one year.

4. The Committee shall elect for a term of not more than three years, a paid full-time or part-time Secretary, who shall serve under the direction of the Committee.

5. The Committee shall arrange for an annual meeting of all church-related Colleges interested in attending such a meeting, in connection with the annual meeting of the Council.

6. The expenses of the Committee shall be met as follows:

Payment by each of the Constituent Boards of the Council, through the office of the Council, such amount per annum for each of the Liberal Arts Colleges related to said Board, as may be feasible and desirable.

Payment by each of such related colleges as participate in this project of an annual fee of \$25.00.

Payment direct to the Treasurer of the Committee by those colleges which are not related to such Boards and which participate in this project, of an annual fee of \$40.00.

7. This action to be effective upon favorable action by both the Council and LACM, in which case upon the organization of the Committee and the election of its paid secretary, the LACM shall turn over to such Committee all books and records which may be desired, and shall commit thereto the further promotion of those ideals and interests which it has cherished and sought to advance.

Pursuant to these resolutions an organization was effected in Pittsburgh, February 26, 1934. It was voted to adopt the name "National Conference of Church-Related Colleges." The committee provided in Section 2 of the resolutions above was named "The National Commission on Church-Related Colleges." The Commission was constituted as follows: Executive Committee: H. M. Gage, Coe College, Chairman; Albert C. Fox, John Carroll University, Vice-Chairman; E. E. Rall, North Central College, Secretary; John E. Bradford, Board of Education of the United Presbyterian Church, Treasurer; William J. Davidson, Board of Education of the Methodist Episcopal Church. Other members of the Commission are: C. F. Carroll, University of San Francisco, San Francisco, California; Daniel M. Galliher, Providence College, Providence, Rhode Island; W. R. Kedzie, Congregational Education Society, Chicago, Illinois; G. L. Omwake, Ursinus College, Collegeville, Pennsylvania; H. O. Pritchard, Board of National Education, Disciples of Christ, Indianapolis, Indiana; William F. Quillian, Board of Christian Education, Methodist Episcopal Church, South, Nashville, Tennessee; Homer P. Rainey, Bucknell University, Lewisburg, Pennsylvania; Rees E. Tulloss, Wittenberg College, Springfield, Ohio; Charles J. Turck, Centre College, Danville, Kentucky; Gould Wickey, Board of Education, Lutheran Church, Washington, D. C.

Paragraph 6 of the Resolutions above was amended to provide that the membership fee be fixed for all colleges at \$25 a year. The Executive Committee was instructed to formulate the objectives of the Conference and was authorized to formulate a pro-

gram. The Committee, therefore, met in Chicago, August 29, 1934, and adopted the following statement of Aims and Objectives; also a policy and program.

AIMS AND OBJECTIVES

1. To be an agency through which all liberal arts colleges in the United States directly or indirectly related to Christian churches may unite in one movement.
2. To give emphasis to the fundamental place of religion in education (especially at the college level), (a) in the formulation of a Christian philosophy of life, (b) in the development of Christian character in the individual, and (c) in the establishment of a Christian social order.
3. To point out and to stress the vital place the church-related college holds in American education.
4. To point out and stress the vital need for institutions free from complete control of the state, to permit free study, criticism, and experimentation in all fields of thought, scientific, economic, political, social, and religious.
5. To study and to promote as far as may be feasible coordination, cooperation, and consolidation within the group of church-related colleges.
6. To provide an effective and continuous program of publicity (a) setting forth clearly the philosophy and principles underlying the church-related college, and (b) stating adequately the obligations of the church-related college to and its claims upon the church, its youth, and the public.

POLICY AND PROGRAM

1. The closest cooperation with the various church educational organizations, specifically with the College Department of the Council of Church Boards of Education and the College Department of the National Catholic Educational Association. Continued cooperation with the Association of American Colleges.
2. The employment of a paid executive secretary.
3. Adequate publicity through a regularly issued and attractively printed journal.
4. A national conference held annually, preferably in conjunction with the Association of American Colleges and Council of Church Boards of Education.
5. Regional conferences as opportunities afford.

There is reason to believe that the objectives and programs as stated will meet a response from church-related colleges. The president of a college in the northwest writes:

"The independent colleges in the states of Montana, Idaho, Oregon and Washington got off to a very poor start because of the weakness of the support which the institutions composing the non-tax-supported group received. We know that in the beginning support of such institutions everywhere has been poor. But over against that came the idea of the tax-supported, state controlled university, college and normal school. This idea was taken up by these states as they were organized, and the sentiment for tax-supported higher education has grown and has received splendid support in the Northwest. Even our church people are permeated with the idea that tax-supported institutions are the proper means of higher education. The publicity which goes out to our constituency must be somewhat different than that which would be used in other sections. We are planning a stronger publicity program for the coming year than we have had for some time.

"It will be a pleasure to consider the National Conference movement next January when we get together at the annual meetings."

Father Fox, Dean of John Carroll University, wrote forcefully and passionately in a letter recently received.

"Blink the truth as man may, the notorious fact is that our tax-supported institutions have been secularized, atheized and paganized in turn. By and large, nothing has been done by the majority of Americans to use their constitutional rights and rout the dictators who have mis-used and abused the trust given them by the tax-payers of the country. Why not? Because of the misinformation which has been fed to the public by the groups who are out to maintain the *status quo* because of the money they have thus far been able to get out of it.

"These groups have led their constituencies to believe that higher education as now dispensed in America is not at variance with moral development. They maintain that intellectual 'progress' in no wise conflicts with a student's morals. They contend that moral training is afforded in the courses taught in philosophy, sociology and ethics. As Dan Gilbert says, in his book 'Crucifying Christ in our Colleges': 'The history of hypocrisy contains no darker page than that devoted to the mealy-

mouthed moralists who lead seekers after the good and true to embrace an alluring ethical code which underneath camouflaging pretensions is pure and brutal egoism . . . they require that one renounce all faith in the fatherhood of God. And the brotherhood of man, be it remembered, can be built on no other foundation. Hence, while they hypocritically preach altruism, they make it impossible for one to practice it by destroying orthodox Christianity, the mainspring of unselfish and humane conduct."

"The pendulum has swung all the way; it is beginning to swing back. The confidence of the American public in the colleges needs to be restored. The church-related colleges can save the day if they will. And they must. They can and they must prove to the thinking public that they are competent to educate our youth of today in a manner that will stem the tide of moral disaster. They must convince the country that 'academic freedom' in their institutions does not permit faculty members to tyrannize over the free consciences of students. As Dan Gilbert says, in the book quoted above, 'May the time not be long deferred when our long-suffering and patient Christian citizenry shall arise in righteous indignation and bring to an end what some may call Academic Freedom, but what in reality is the reign of irreligious tyranny in our schools.' If the National Federation of Church-Related Colleges cannot put these planks in its platform, the organization has no mission in America at the present time. It is no simple undertaking, I confess, but there is strength in numbers and unity."

"Numbers and Unity." A majority of American colleges are church-related. They serve a half or more of all college students in the country. The National Conference is an opportunity and a summons to all such colleges to unite. The machinery for our work has at last been provided. It now remains for church-related colleges generally to join the Conference and by their loyalty to each other and our common cause to breathe into the organization the breath of life.

CONSTRUCTIVE PROMOTION OF THE COLLEGES IN THE CHURCHES*

GOULD WICKEY

Executive Secretary, The Board of Education, The United Lutheran
Church in America

It appears that Christian Higher Education has not been as successful in its promotional activities as have missions. The Executive Secretary of the Board of Education of a certain denomination very frankly wrote the following: "You ask me what I think should be done for the colleges in the churches. There is no task at which I have worked harder and more consistently over a period—the last twenty years—both as a college president and as a general secretary of this Board, but I must confess that after twenty years of labor that I am about as much at sea in answering your particular question as I was when I first began the work. The truth is, we educators have never made the headway in the churches—at least not in the religious body with which I am identified—for the cause of Christian education that has been made for causes like foreign missions, benevolences, or even ministerial pensions. Despite all our efforts, it seems impossible to popularize this cause."

Whether any attempt should be made to "sell" Christian Higher Education to the American public in general and to a church constituency in particular, may be a matter of debate. But the increasing number of church people who are asking questions regarding the need of and the real services rendered by the church-related college requires that serious consideration be given to the problem of constructive promotion of this type of college at least among the churches. This one fact alone justifies all the thought and time which may be given to this problem.

SOME FUNDAMENTAL PRINCIPLES UNDERLYING PROMOTION

A brief study of the promotional efforts of some colleges of various denominations reveals that there has been a serious

* This subject was presented at the Omaha Conference of Colleges of Liberal Arts in the Trans-Mississippi Area, Nov. 17, 1932, with samples of effective publicity and more detailed description of concrete plans.

neglect of certain fundamental principles which must always be considered if promotion is to be effective. It is both useless and wasteful to attempt any so-called promotional program without due attention to essential principles. The following are submitted for the careful consideration of college administrators in their promotional programs.

1. *The colleges themselves must have constructive church objectives.* The time has come for a re-definition of the objectives of the church-related college. To my mind this is one reason why so many questions are being asked by church members regarding the church college. It is no longer true that a majority of the students are preparing themselves for the ministry or for full-time service to the church. Further, with increased pressure from accrediting associations, more stress is being placed upon *education* and less upon *Christian*.

It would appear that the church-related college must be God (Christ) centered. The policy of the administration, the courses of the curriculum, and the activities of the students will be both determined and directed by this center. There will be as much interest in the Christian education of the laity as of the clergy. Too little attention has been given to the prospective layman and laywoman who will exert significant influence in American culture and American life. Encouragement must be given to authorship on vital church subjects. Research projects of special value to the church in its various problems will be carried on. The closest possible cooperation will be exercised between church officials and college administrators.

2. *The expected response of the Church must be within the range of possibility.* If the Church is failing to support adequately our colleges it may be that too much is being expected and requested. In order that a church-related college may have sufficient endowment and current income, to maintain adequate standards and be prepared for emergencies, there should be a supporting church constituency of one hundred thousand people. This does not mean that such constituency would supply the total endowment in any one generation and that there would be no need of continuous current support of the institution. More and more I am convinced that it is only with such a supporting constituency, together with the community interest, that a

church-related college can maintain the desired respectability and reach the status so highly desired.

3. *Promotion must be organized, supervised and directed.* If one is justified in drawing a conclusion from casual study of college publicity, it would seem that too much of it is the result of a last-minute thought. Effective publicity must be organized a year ahead. Some one who has both the time and the ability must supervise it throughout the year. Then it must be directed so that it reaches the desired persons.

4. *Promotion must be purposeful and pointed.* This purpose must be more than the fulfilling of mailing requirements. It must be so well stated that it will not be necessary for the reader or listener to think twice. Much of the publicity of all colleges errs in being too general and formal.

5. *Promotion must follow the psychological principles of advertising.* Time will not permit a full discussion of these principles. It is sufficient to note that effective advertising attracts the attention, develops interest and causes action. Pages of printed matter with little white space, no variation in type, and no pictures will hardly hold the attention of any prospective student. There is no ecclesiastical law against church-related colleges using red or green or blue ink. What the business world has found effective the college can well afford to adapt to its particular purpose.

6. *Promotion must be continuous as well as special.* Generally, colleges think of their constituency only when enrollments are decreasing and the income is declining. Alumni are often heard to declare that their Alma Mater never contacted them until a financial campaign was being planned. And at such a time both the alumni and church constituency learn more about the college than they ever knew before. We know from both experience and observation that the continuous promotion is greatly appreciated and always effective.

7. *Promotion must be popular in method and content, but still truthful.* No church-related college can afford to pad the facts regarding enrollments and finances. Sooner or later the truth will be learned. To say that a college has fifteen buildings, without noting that garages and professors' houses are included, is wholly misleading. Pictures taken of the same building but giv-

ing the impression of several buildings are of doubtful justification.

8. *Promotion must be personal as well as printed.* Personal contacts are expensive but on the whole they are more effective and permanent. Printer's ink is always valuable and dare not be neglected, but it will never supplant the effect of personal promotional effort.

These personal contacts may be official representatives of the college but the most effective personal appeals are made by the *product* of the college. Successful alumni are always effective, without arguments, in securing both students and funds.

SOME SUGGESTED PLANS FOR VARIOUS AGENCIES

1. *Cooperative Agencies.* The Council of Church Boards was founded for the purpose of promoting the church-related college. Church Boards of Education have as their constitutional duty the development of the Church College. Colleges within areas, for example, state or section, might well afford to cooperate in certain promotional efforts.

These cooperative efforts may take the form of certain pieces of printed matter, the study of mutual problems, the holding of state or regional conferences, the use of speakers before various types of clubs, organizations and associations.

2. *The Denominational Church Board of Education.* This Board should assist the colleges in setting up proper objectives. It should organize the Church for educational promotion. It should suggest to the colleges what organization they should have. It should be prepared to send speakers to local churches, to conferences and conventions. It should be prepared to supply the church papers with educational articles both regularly and on special occasions. A handbook for pastors should be prepared at stated intervals, not necessarily yearly. Posters which may be placed conspicuously in churches and homes should be prepared.

In all this the Church will be kept informed adequately on the exact status of the colleges and of their needs and prospects.

3. *The Local College.* Abundant opportunities are offered for the college to supply churches, conferences and conventions with speakers. Young people's organizations offer fruitful fields for

students to present programs. The church papers should receive repeatedly news items from the colleges. It will not be too expensive for the college to mail at stated intervals directly to each pastor a letter containing valuable information of interest to both the pastor and his congregation. Members of the faculty should have both the time and the talent to prepare special articles for publication. Leaflets and booklets for general and special distribution will be found cheaper and more desirable than expensive catalogues which few people outside of a college faculty and student body can understand. The poster, especially the calendar, with pictures of college life is most valuable in sewing seeds in the minds of the youth in the Sunday Schools and homes who may still be in the grades of the public schools. Above all, the college will concentrate its greatest efforts on molding each graduate into such a personality that he or she will be a living argument as to both the need and worthwhileness of that college.

4. *The Local Pastor.* Here is the key to the whole problem of promoting the college of the Church. As yet few pastors realize this. Much effort must be expended in developing and maintaining the interest and loyalty of each pastor no matter what college he claims as his Alma Mater.

The pastor may be most effective in the following ways: the distribution of literature, the contacting of parents, the holding of a banquet for high-school graduates with representatives of the college present, the recognition of college students when home from college, continuous contacting of students at college through letters, bulletins, etc., the establishment of a College Night during vacations having both college students and high-school seniors, the observation of College Day annually in the church service.

The above principle and plans are not exhaustive. It is hoped that they are suggestive. Our church-related colleges should learn from America's "noble experiment" that continuous promotion from generation to generation is absolutely necessary.

THE INTEGRATION OF THE TOTAL PROGRAM OF THE CHRISTIAN COLLEGE FOR CHRISTIAN FAITH AND LIFE

THE STUDENT RELATIONS DEPARTMENT
THE BOARD OF CHRISTIAN EDUCATION
THE PRESBYTERIAN CHURCH IN THE U. S. A.

I. WHY?

1. *Because of the nature of the Christian religion.* The Christian religion is, by its very nature, an integral part of the whole life and as such it enters into all the experiences of a developing individual. A Bible department is not enough to insure this.
2. *Because of the nature of personality.* Personality is the sum total of the experiences of an individual integrated around some dominating cause or point of view. A Christian personality comes into being through the integration of all its experiences around a Christian ideal. Diverse and uncorrelated viewpoints in education experience tend to develop lack of harmony in a personality.
3. *Because of the nature of education.* If education is the initiation of the individual into creative and social experience through meeting and responding to actual life situations it follows that in a Christian college the life situations should be thoroughly Christian.
4. *Because of the nature of the Christian college objective.* The objective of the Christian college is the development of a trained and capable Christian leadership. Christian leadership demands that individuals be trained and guided into the development of a Christian personality. Christian colleges have accomplished much in this area in the past but the church expects yet more of them in the future.
5. *Because of the nature of the present social world.* The moral crises of today can be safely met only when the ethical end in education becomes supreme in the training of a new leadership.

II. WHAT?

Negatively. It is not:

1. Regimentation of thought or experience among members of the faculty.

2. Parcelling out courses in the Bible or religious education among various departments of the college.
3. Providing for the teaching of a so-called "Christian" chemistry, or "Christian" mathematics.
4. A disruption of the curriculum in such a way as to interfere with college accreditation.
5. An attempt to develop the department of Bible at the expense of any other department of the college.

Positively. It is:

1. A correlation and integration of the curriculum, including as "curriculum" all the college experiences of students in class and extra-class activities and in the method as well as the content involved in the learning experiences so as to stimulate the best development of personality that is essentially Christian.
2. An appreciation of the nature and purpose of the Christian religion as it functions through the administrative and educative program of the college. The total educative process should move toward the same purpose, which is the guidance of students in the process of developing an integrated Christian personality in which the fullest development of physical, mental, and spiritual possibilities shall have their respective places.
3. A contribution from every member of the faculty of Christian faith and life as a part of the campus experience of the students.
4. Relating each department of the college to the background of a complete educational objective.
5. An attempt to bring all the groups which determine the character of the college, such as administrators, professors, trustees, alumni, contributors and local community, into harmonious relationship with the ideals and purposes of a Christian college.

III. How?

1. A restudy of the problem by college administrators at the annual meeting of college presidents.
2. A restudy of the problem by college faculties. For example, a faculty conference for a few days before the opening of the college followed by stated meetings throughout the

school year, to focus thinking on the unique functions of the Christian college.

3. A restudy of the materials and teaching procedures used in college departments of Bible and religious education with a view to determining their effectiveness in achieving distinctively Christian results in the lives of students and their usefulness as providing a synthesis of experience around a Christian center.
4. A restudy of the total curriculum of the Christian colleges to determine how better provision may be made for bringing all culture to the test of the Christian philosophy and scheme of life.
5. A restudy of the *total* program of the Christian college, campus activities of every kind as well as curriculum processes, to determine how they may better be adapted to the program of integration.
6. A restudy of the influences upon the college from groups beyond the campus such as the Board of Trustees, alumni, contributors, and the local community.

A Babylonian House

The University Museum of the University of Pennsylvania announces cut out patterns and complete instructions for constructing an accurate scale model of a town house at Ur of the Chaldees. This project is suitable for children of ten years and over. The materials required are celotex, cardboard, nails, wire, and glue.

The model has aroused much interest among Bible teachers since the Joint Expedition of the British Museum and the Museum of the University of Pennsylvania recently uncovered one of those ancient town houses of the time of Abraham.

WHEN IS EDUCATION CHRISTIAN?

WM. LINDSAY YOUNG

The Board of Christian Education of the Presbyterian Church in the U. S. A.

The charge is made from many quarters that not only is there no essential difference between a Christian and State controlled system of education but that the very nature of education makes any clear-cut difference impossible. To prove this point it is asserted that in the realm of mathematics two plus two equals four. This is a fact. It is a fact whether the teacher be a Hindu or a Christian. In the study of history we are informed that Columbus discovered America in 1492. This is true irrespective of the religious convictions of the professor who says so. Water is H-2-O whether taught by a Presbyterian elder or a pagan mugwump. Facts are facts.

Certainly facts are facts. And the fact that needs to be stated here is that this is not a fair statement because it omits so much that needs to be said. The first thing to be said about such arguments is that they assume as adequate a thoroughly discredited conception of education. Education is no longer looked upon as merely a method of handing down to succeeding generations all the accumulated facts at hand. Our schools have a more important task than just transmitting a dead past; they must creatively push on from the barren facts at hand to a new and better day. And this challenge cannot be met unless we go beyond facts to an interpretation of them. The 20th century was born with an economic structure that plunged the world into war. Just now we are forced to a critical state of mind as to the *values*, the *character*, the *worth* of a world order that makes such a catastrophe possible. Values are not found independent of facts. To assume, therefore, that we live in a world constituted only of facts is to assume something that isn't true.

Another answer is to be made to those who maintain that there can be no difference between the teaching in state and church schools. After we admit that facts and values are interwoven and that the personal equation cannot be eliminated, it may also be said that science has not yet refined and perfected its techniques sufficiently to guarantee conclusions that are con-

sistent with the facts. Professor Heidebreder asserts that "speculation plays a legitimate part in scientific thought, that the distinction between observation and speculation is not absolute, and that the two are really complementary." According to Professor Heidebreder we have seven schools of psychology. Distinction between some of the schools are clear cut and severe. In the name of science, which presumably is guided in its thinking by objective data, how can we account for such a situation! This Minnesota professor says, "It can hardly be repeated too often that science does not precede in the light of reason alone, but like other human enterprises is a muddled adventure working itself out."

"as on a darkling plain
Swept with confused alarm of struggle and flight
Where ignorant armies clash by night."

In our quest to find a distinction between a secular and a Christian philosophy of education let us turn for a moment to the field of *Sociology*. We find in the general field of social science two points of view which are quite divergent. One point of view has no faith in human intelligence, in the possibility of planned progress, or of control by intelligence. The student may be told bluntly by the secularist that life has no meaning. What we call human evolution is controlled by the blind automatic forces of nature. The very idea of rationally planned, intelligently controlled social process is a delusion. Any so-called contribution of the mind is merely a feeder to automatic success. The secularist may further tell the student that "sociologists as scientists are not concerned with what uses may be made of their findings." In this way the subject is stripped of all ethical purpose or implication.

There is another point of view, however, which gives ample room for religion as a factor in the social process. This school of thought, of which men like Ross and Ellwood are members, holds that there is no necessary impairment of scientific validity in the study of social facts and conditions with a view to promoting human welfare. One view cuts the nerve of faith while the other stimulates it.

According to Professor Corokin of Harvard University there are at least nine different schools of sociology, and some of the

schools have several branches. So one could go from sociology and psychology to physics, biology, history, etc., and find an underlying series of philosophical presuppositions which in many cases are prejudicial to the Christian view of the world and man. Given this speculative temper of mind in a field of what is supposed to be characterized by the calm dispassionate objectivity of scientific technique and consider what can happen to the student when the teacher has neither an experiential nor philosophical faith in God.

What is said here is not an argument against science. It is merely an attempt to make clear that in scientific procedure there is the personal equation to be taken into account. Scientists recognize facts as facts but inferences drawn from them, interpretations of them, send the scientists in different directions. In a Christian college we may rightfully expect a more wholesome speculative drift from men characterized by the Christ spirit than by one to whom the Master Teacher is foreign.

Listen to a man internationally famous both as a scientist and as a philosopher. I refer to Bertrand Russell. "Brief and powerless is man's life; on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way; for Man condemned to-day to lose his dearest, tomorrow to pass through the gate of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day."

Now consider the statement of another noted scientist, Professor J. Y. Simpson, successor to Henry Drummond at Edinburgh. "In some way or other all thought upon ultimate problems, in so far as it makes any claim to completeness, inevitably leads back to the question, what think ye of Christ? for he stands forth as the most momentous fact in the whole world process, and in the realms alike of fact and of thought that process reveals itself increasingly as a unity."

Here we have two scientists looking at the basic questions of life. One tells us our end is sure doom, pitiless and dark. The other tells us that our ultimate problems will be solved only by taking into consideration the most momentous fact in the whole world process, Jesus Christ. What makes the difference between the two viewpoints? Certainly not the dispassionate objectivity

of scientific technique. It is a difference in the temper and spirit of two souls. And these differences, in varying degrees, may be seen all through the teaching profession. It is not a question of academic freedom. It is a question of the quality of a man's life. Is it essentially Christian?

AMONG THE BOOKS

Lay Leadership in Protestant Churches. By Leo Vaughn Barker, Ph.D., New York, Association Press, 1934. Price \$2.50.

This is a well authenticated document, replete with suggestions of a most practical nature. It reports the results of a careful investigation within a most vital field concerning which we have had until now little real knowledge. For the first time the great influence of *Biblical instruction* and the significance of *adolescent experience* are set forth statistically as the leading features in the development of lay leaders.

The study leads to the conclusion that in nearly all the more qualitative indices of leadership, there is a very marked superiority in favor of the college-trained group as a whole. By far the most important factor in college training is the degree of active and direct participation in social—and religious—leadership responsibilities and in discussion or study groups which have attempted to think through to some extent the problems of war, race, industry, and social problems in general, and the place of Christianity in these problems. It is evident that the special courses in "lay leadership training which have been promoted for some years do not register measurable results in anything like the methods already referred to."

The author, Leo Vaughn Barker, has rendered an important service to Christian education in the painstaking care he has taken in the production of this book.

Robert L. Kelly

THE STUDENT WORKERS' ROUND TABLE

HARRY T. STOCK, Editor

"Christian Youth Building a New World" expresses the purpose of a new interdenominational program which is awaking enthusiastic interest among young people of many denominations and of all types of organizations. Adult leaders of more than forty agencies expressed their sense of responsibility in the present world situation through a Statement of Christian Conviction. Summer conferences used this as the basis of study and commitment. The Christian Youth Council met at Lake Geneva in July; it represented fourteen denominations and eighteen states. After examining present world needs and opportunities the young people formulated a Statement of their own, which is essentially like that of their leaders. It is printed here in the hope that it will stimulate student groups to participate in this evolving program of Christian living and action. (It is expected that attractive copies of this statement, which may be signed by members of a group, will be available immediately from Roy Burkhart, 203 North Wabash Ave., Chicago. There will be a small charge for these copies).

"We, the Christian Youth Council of North America, find ourselves confronted with a task and a situation which lay upon us the utmost demand for thought and decision and action. Nineteen hundred years ago there lived upon the earth one who sounded the depths of the human soul and reached the heights of spiritual experience and life as none has ever done. He laid the foundation of our church. From him we take our name, and in his cause we have enlisted. He prayed for the coming of His Father's Kingdom, where God's righteous will should be done on earth. We share in his hope, and pray that prayer with him.

"After nineteen centuries, however, we find that *will* yet unrealized. The Kingdom of love has not been established upon the earth. Calling ourselves Christians, we have not built upon the earth a Christian society. We have taken the world of beauty which God has provided and filled it with ugliness and marred its splendor; with all the knowledge we have gained,

we are still living in darkness, and our science has often been used to exploit man rather than to free him.

"White appreciating the contribution our nations have already made to civilization, we must not be blind to the fact that millions of our fellows are unemployed and supported by charity; millions more live in the constant shadow of insecurity and fear; the majority, even in prosperous times, dwell in poverty, while the wealth of the world is controlled by the few. Youth are denied the chance to prepare for a lifework, or if they do prepare, they frequently find themselves in the long line of the unemployed. While Jesus taught the law of cooperation and goodwill, we live in a social order that sets every man's hand against his brother; hatreds of race and nation and class divide us. Professing to follow the Prince of Peace, we blindly follow the militarists from one war to another, emerging from each with ghastly losses and nothing gained. Growing up to believe in the sacredness of personality and the value of the Christian home, we find ourselves denied the opportunity to establish homes of our own, or forced to compete in a life and death struggle for our security.

"We cannot escape the conclusion that our Christianity has failed in its task to realize the prayer of our Lord. The ways of the world have become the ways of Christians. We have taken our pattern all too often from the prevailing life around us, forgetting that it is neither right nor Christian. Thus we have forsaken our faith and denied our Lord. We do not seek to place the blame entirely on the shoulders of an older generation. In so far as we have conformed to the practices of the world about us, we have shared their guilt.

"We would have no one think that we do not appreciate and value the place of the church and her contribution to our lives. To her we owe the highest that we possess; without her we should not be joined in common purpose to seek a Christian world. Yet we cannot but conclude that the church has not done her work. She has surrendered the spiritual leadership which her Founder committed to her. She has conformed to the standards of a pagan world. Otherwise we could not have come to our present deplorable plight. We believe that we, with the church, are called to repentance for our sins. We acknowledge our faithlessness in following our Master.

"Conscious of our failures and our sins, we affirm our faith in God and His Son Jesus Christ, Our Lord. Firm in that faith and with hope for the future, we declare our purpose to join with those who would bring this strife and suffering to an end, and build a world of brotherhood, where God-given resources are used to serve all mankind, where *cooperation* replaces *competition*, where peace abides in place of war, and where special privilege gives place to justice and equal opportunity for all.

"We recognize something of the magnitude of the enterprise. We shall not build a Christian world in a day. But we are determined to be led by our faith and not our fears, to use the experience of the past, where it will help, and to become pioneers where experience fails. We are called upon to abandon petty aims and to lose ourselves in the glorious adventure. The Kingdom of love will not be built by those whose hearts are filled with hate and envy. We feel our need for a new heart and a new mind. *We are determined, so far as possible, to live henceforth as if the Kingdom were now here.*

"We are not alone in the task. The strength of Christ is our's. Divine resources flow through us and human fellowship sustains us as we give ourselves to the task. He that loses his life shall find it.

"For us there is no alternative: we give ourselves, and invite others to join us—Christian youth building a new world."

Areas and Projects

Thousands of groups throughout the nation are beginning to interest themselves in this evolving movement. The explorations being made are in the areas which have been listed as: A New Person, A New Home, A New Church, A New Community, A New Nation, A New World. What would a Christian home be like? What are the disturbing elements in our communities and what can be done to make these communities Christian? What does the church need to do in order to fulfill its Christian mission? What policies of our nation need to be changed if we are to be Christian in purpose and accomplishment? Can we, Christian young people, actually affect the destiny of the world? What kind of persons must we be if we are to be effective in bringing into existence a Christian society? These are not

simple questions which can be answered in six successive meetings. Each of them will suggest a program for a period of weeks.

The committee which is guiding this development suggests that there are nine projects upon which groups may well concentrate during the next few months. They are:

1. Developing a program of personal living. An inexpensive manual will be available within the next few weeks. (From Roy Burkhart, at the address given above.)

2. Helping other young people to be Christian. Is there a sound process of genuine evangelism for this new day?

3. What should Christian young people do about peace? (What about compulsory military training? What about our attitude in the event of a war? What will be the result of the munitions inquiry?)

4. What should Christian young people do about liquor? (What is the present situation? The Epworth League expects to have a unit of study available not later than November first.)

5. What can Christian young people do to help build a Christian economic order? (The battle between the profit-motive advocates and the non-profit motive advocates is now on. Which way will the administration turn? What shall be our attitude toward the experiments now under way? What shall we think and do about the growing number of strikes?)

6. The constructive use of leisure time which includes an attempt to clean up the movies. (Have we cooperated in the inter-faith campaign for better movies? Have we studied the findings of the Payne Fund, especially the volume which summarizes them, Forman's, "Our Movie Made Children"? Are you keeping up with the latest efforts to develop a creative type of recreation? Some will be interested in joining the Social Recreation Cooperative, Lynn Rohrbaugh, Delaware, Ohio. One dollar per membership.)

7. Being Christian with other racial and cultural groups. (A discussion course, prepared especially for this new program, is available through the Association Press. It was prepared by a small group led by Everett Clinchy and Mrs. Abel Gregg and deals with Catholic-Jewish-Protestant relationships. It is an excellent piece of material. At the time of this writing, it appears that the price will be twenty-five cents.)

8. Preparing for marriage and home life. (Two new pieces of material are ready. The first is a discussion course, with detailed suggestions of techniques; it uses the scientific approach and is Christian in its attitude: "Thinking about Marriage," by Roy Burkhart, one dollar from the Association Press. The second is a series of most sensible and delightful chapters, with excellent discussion questions, by E. T. Dahlberg, "Youth and the Homes of Tomorrow," one dollar from the Judson Press.)

9. Christian patriotism. (We are in the midst of a campaign by organized minorities; they set up criteria by which they judge all of us. Does the Christian have a set of criteria by which his patriotism is determined?)

For What Should A Christian Youth Movement Stand?

This program of "Christian Youth Building a New World" challenges all local groups to "put purpose into the program." We have talked a great deal about "interest groups," and the idea was sound. Now, in the midst of tragic human situations, we are led to realize that these "interest groups" must become "purpose groups" and "action groups." Nothing would be more valuable for the thousands of student fellowships today than for them to give themselves to a long-time project which would ask such questions as these: what would a Christian world be like? in what respects does our present world succeed and fail in meeting the demands of the Christian ideal? what are some of the next steps in moving from our present condition to that which we have described as necessary if we are to have a Christian world? what are some of the things which our student group (by itself and in cooperation with other student groups on the campus) can do to help to build a Christian world?

Out of such a project might come these specific results: A Statement of Purpose (or of Conviction) which might be adopted, signed and used as part of an occasional worship service by your group; A Program of Study, which would center in certain of the needs and opportunities which are distinctly those of *your own group*; A Program of Action, which would grow out of the study and which would deal intelligently and courageously with the responsibilities which have been discovered. (It would help all of us, if groups undertaking such projects would send

copies of their findings and programs to the editor of this department, H. T. Stock, 14 Beacon St., Boston. They will, in turn, be communicated to the rest of the student workers.)

Freedom

Again, the old question of "what is freedom?" presents itself, both in academic and practical terms. The American Liberty League is collecting a war-chest to preserve the freedom of which it thinks we have been robbed. It will meet a strongly organized host who insist that America is just on the verge of securing for its common people the freedom which has gradually slipped away from the common citizenship. The campaign this fall will be fought around this issue, and much more will be heard about the matter before the next presidential election. It is a basic problem, and students should get to the bottom of the matter.

Such materials as the following will be useful as resource material: "The Challenge to Liberty" by Herbert Hoover; "New Frontiers," by Henry A. Wallace; "Freedom in the Modern World," John MacMurry (an excellent discussion, presented by one of the leaders in the educational programs of the British broadcasting system); "Losing and Winning Friends," by Kirby Page, "Christian Century," August 29, 1934; "A Defense of Democracy," by George Boas, Harper's, September, 1934; "Collectivism and Human Nature," by Carl Dreher, Harper's, September, 1934. Many other articles related to this general subject are appearing in periodicals.

Out of Current Literature

The following suggestions may provide the starting point for interesting meetings and worth while projects which issue from them:

"Boy and Girl Tramps of America," by Thomas Minehan. A University of Minnesota professor hoboos with them, gets their life stories, interprets the tragedy of those tens of thousands of boys and girls who are on the road.

"Submerged, 1934," in Harper's for July, 1934. By a college student who has been one of these tramps.

"Fruit Tramps," in Harper's for July. A piece of fiction rooted in fact. The problem of migrant labor realistically pre-

sented, without propaganda for any of the contending parties. *The Nation* for September 12 has a similar story (fact), called "Berry-Picker."

"Years Are So Long," by Josephine Lawrence. A fictional presentation of the tragedy of old age. Are the attitudes of the sons and daughters typical? What is this younger generation going to do to change this picture, both for the present generation of parents and for the days of old age of those who are now college students?

The Aims of Ursinus College

Ursinus College regards its educational task as a cooperative quest for complete Christian living. To this end, the purpose of the College, with its resources of equipment, curriculum and personnel, is conceived to be the development of those ideas, ideals, attitudes, habits and skills in each student which will make for his creative and effective participation in the modern world.

The specific aims of Ursinus College with reference to its students are:

I. *Intellectual.* To stimulate active intellectual curiosity, to encourage scholarly habits and creative effort, and to provide for the integration of knowledge in such a way as to insure for each individual a working philosophy of life.

II. *Cultural.* To quicken interest in the great achievements of humanity, to enlarge understanding of the arts and sciences, and to enhance appreciation of spiritual values.

III. *Vocational.* To develop in the student versatility and adaptability, to help him find his appropriate lifework, and to provide him with such special preparation as will be in harmony with the general cultural aims of the College.

IV. *Health.* To provide such a system of instruction and activity as will guide each student in developing for himself an adequate life program of physical and mental health.

V. *Social.* To help each student to become conscious of his obligations to the social group, and to provide such training and participation as will fit him for creative and intelligent service in life.

VI. *Character.* To utilize all the resources of the College in the development of positive Christian character.

THE BIBLE IN A MODERN AGE*

T. F. GULLIXON

President, Luther Seminary

Three books have altered the course of history above all others: The Bible, "The Origin of Species," and "Das Kapital!" Two weeks ago a syndicated article in Sunday magazine sections carried this sentence. We need not know whether the scholastic standing of the university professor concerned challenges attention; the words themselves should bring us to pause.

The Bible has altered the course of history. Who shall deny that statement if he has any knowledge of what the coming of the Word of God to people of one racial group after another has meant.

Darwin's "The Origin of Species" has altered the course of history. Who has watched the trends in thinking, in living; in education and in business, in philosophy and in religion and will deny this? And who will say that the bottom is yet at hand in that deep curve toward godlessness and animalism?

How closely the last of the three books is related to the second is suggested in an additional paragraph of the same article by Prof. Niel Carothers of Lehigh University. "He (Marx) presented the first complete explanation of economic evolution, predicted with inspired analysis, many of the results of a mechanized industry, and offered a definite program for the complete destruction of Capitalism. Disciples have spread his gospel until Marxian socialism is the only religion of millions who cannot understand a paragraph in all Marx wrote." World history today registers a wide curve due to the ideas propounded by Karl Marx. China records it, India records it, South Africa knows it, Russia fosters it, Europe trembles as the indicator swings, every large city of America senses its constant pressure.

These streams of influence from three books, pressing, bending, turning the course of history, have turned current history into a whirlpool of seething, dashing turmoil in thought.

* Delivered at the Lutheran Day Twilight Service at the Century of Progress, August 19, 1934.

Should some one be inclined to say that all we need is some last refinement of that life scheme so closely connected with Darwin's name, and that the Bible must not again expect any large place in meditation or in hope, permit me a quotation from the address delivered by President Hutchins at the December convocation of the University of Chicago: "We do not know where we are going, or why, and we have almost given up the attempt to find out. We are in despair because the keys which were to open the gates of heaven have let us into a larger but more oppressive prison house. We think those keys were science and the free intelligence of man. They have failed us. We have long since cast off God. To what can we now appeal? The answer comes in the undiluted animalism of the last works of D. H. Lawrence, in the emotionalism of demagogues, in Hitler's scream, 'We think with our blood.'"—So far President Hutchins.

We say, Back to God who speaks to us in His Word!

With Paul's word to the Greeks of ancient wisdom we preach Christ Crucified, Christ the Power, Christ the Wisdom of God.

Should others again wish to insist that Biblical faith, its consequences, and its ideals, have no place or prospect in the life of tomorrow as it comes from the matrix of today, permit me to present the words of Secretary Wallace in his book "Statesmanship and Religion":

"The classical economists, most orthodox scientists and the majority of practical business men question whether human nature can be changed. I think it can be changed because it has been changed many times in the past."

"If the Christian religion is to help them in finding that light, it must furnish the spiritually hungry people with something which is truer and more compelling than the 'dog-eat-dog' philosophy of the classical economists and the biological scientists."

"Neither socialism nor communism meets the realities of human nature as I sense them. Both of them have an emotional dryness, a dogmatic thinness which repels me. They deal in the dry bones of the 'economic man' and I crave in addition the flesh and blood and spirit of the religious and the artistic man."

Should we suggest that Darwin's books and Marx's books are not nice associates for the Bible or its people, and seek to withdraw our limp leather and plush-bound editions of pious counsel from the maddening whirl? Never! That Bible, the Word of God, is no stranger to fire and sword, to clashing opinions. It worked its way by segments, and by detached parts through the life of Nero's day, touching hearts in the despot's palace, in the slave markets, and through all the social strata between. Its influence, the fellowship established by it, lived when Roman empire was dead. It was heard on Mars' hill in Athens though sophists cried at the preacher "what would this babbler say," and was heard again when the voices of those scoffers were stilled in death.

It caught the attention of Germanic paganism by the oak of Geismar, it reached the hearts of those brothers of Angles and Saxons who stayed at home on the Danish peninsula. It drove, little by little, the wild paganism out of the hearts of Viking cousins to the Norman Conquerors, and set church bells to ringing, instead of battle cries, all around the Baltic.

In a later day when chained by priest and pope in the seclusion of monastery walls it was caught by the spirit winds of heaven, leaf by leaf as it came from Gutenberg's presses in Luther's translation and was wafted all over Germany. He made the Prophets, Evangelists, Apostles, to speak in the tongue of common man, and they spoke to the heart. It was so in all the countries of the north. Bailiffs did not suffice, bonfires did not suffice, Bible-burnings were not enough to stop the spread and the power of the Word of God.

Limp leather is a nice binding, so are plush covers for old-fashioned parlor tables, but they are not symbolic of where the Bible has gone to win its victories, nor of the Bible's place in the troubled present. Into the seething mass which is our modern day let us hurl the Word of God, remembering the fingerprints of heroes that are on it, the blood-prints of martyrs ancient and modern, hallowing its pages, remembering where it has been and the victories it is winning today toward the ends of the earth.

This does not mean that we just throw into this whirlpool of today the printed pages of the Book. It is well that they be

multiplied and all honor to the great Bible Societies with their busy presses; but more is required of us than that we stand safely on some high, established place to toss printed pages, like confetti, into the troubled thinking of this day. Let us hurl ourselves, rank on rank, thousands by thousands, of men and women born again, 'not of corruptible seed,—but of the Word of God which lives and abides forever' into the welter that is American life today. The Bible is truly translated into current language, when we hear its message, a Word from God to us; dare to believe it; dare to live it.

Don't tell me "Such and such forces are against it and you." The Bible and we "preach Christ Jesus the power of God and the wisdom of God."

Don't tell me that such and such wise men are against it, showing me their academic robes and in rainbow-hued assortment the scholastic vestments of attainment in learning and in honors. Back of each robe, and bearing each distinction is a man or a woman. They come from human homes. They face the problems of fears and hopes, of sin and peace, of temptation and triumph, of tooth decay, of physical and mental disintegration, of loneliness and death. Not one of these my learned brethren but needs the quiet voice of the Word of God that he may be led to what God intends for a human life.

Don't show us the wit and humor or the ribald jesters who make thousands laugh at sacred things. Pray for them instead that they may learn the wise old jester's litany which he repeated till even a king learned it, "God be merciful to me, a fool."

Don't show me the bank balance over on La Salle—intimating that surely such and such a one must be exempt from hearing the Bible's thunderous indictments, or its insistent invitation to come to God on one's knees. There are not dollars enough in all this great city, gleaned from a hinterland larger than many empires, to barricade one single human being from life's real issues or elevate his soul into real happiness.

Don't parade the snarling crowds who in the time of a nation's distress would hurry to make of our America another Russia with desecrated churches and dead pastors, with a famine of bread and of the hearing of the Word of the Lord. It is not the first time that men in herds have blasphemed God and trampled the blood-drops of Christ.

There has been guilt enough, sin enough, cause enough, incentive enough to explain these embittered crowds. The Lord have mercy on the Christian Church of today and tomorrow for her sins of today and yesterday, having the Word of God, holding the truth of God, knowing the will of God, then refusing to believe, to trust Him, refusing to be the men and women God requires, refusing to live the life in sincerity, in helpfulness, in the love which He demands!

What can the Bible do in this modern age?

It can answer the age-old questions of human mind and conscience: "If a man die shall he live again?" "O that I knew where I might find him!" "Who shall ascend the hill of the Lord and who shall stand in his presence?"

It sets forth clearly God's answer to that deep need in human kind as confessed by the blackened stones of every altar that was ever heaped up by human hands. With deep sense of fear and of longing men have set these stones and laid the fires to send a smoking incense of their offerings, sometimes terribly expensive, to the God they did not know.

No longer need the question be: "Wherewith shall I come before the Lord? Will the Lord be pleased with thousands of rams or with ten-thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" In the Word of God is shown the way to the throne of grace set up through Christ who "by his own blood entered in once into the holy place having obtained eternal redemption for us."

It can "translate" the human unit, lift him out from the land of the shadow of death to the high plains of Christian faith, redemption, hope, and happy living.

It shows the way to the heart of God and awakens answer in the inner room of the heart of man. "I know that the Bible is the Word of God," says Coleridge, "because it finds me in the deep places of my being."

If this statement be true, and, its truth is attested by millions of the noblest men and women who ever lived, why should so many men of scientific attainment pass it by, if again that word is true which is inscribed high on the wall of yonder Hall of Science as one statement of principles upon which a century of

progress is based: "The Common experience of normal people are the matter of science." Again we ask, if the inscription on that wall be true, why should any man of discernment rule out that experience of so many that the Word of God finds the "deep places of their being?"

It sets before the eye the model of successful living. Jesus says: "I am among you as he that serveth." "And whosoever of you will be the chiefest, shall be servant of all."

"By love serve one another!" What new room for application of this Christian principle lies before us in the mechanical attainments of the past! "The advance of man's effective mastery over nature has, for the first time in human history, made thoroughly practicable adequate food, shelter, security, education, recreation and a modest comfort for every citizen of the western world. And that possibility has taken actuality in the present depression." (The Christian Message for the World Today.) How the Word of God, how the Spirit of Jesus Christ calls out to all men great and small "Pass the bread to your brother," "distribute the gifts of a bountiful God!"

The Bible pronounces on the folly of dishonest greed: "As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

The Bible is a corrective for money madness: "He who loveth silver, shall not be satisfied with silver." "If I have made gold my hope, or have said to fine gold, Thou art my confidence—This also were an iniquity to be punished by the judge: for I should have denied the God that is above."

His Word flashes like lightning across an age of lustful living, of sex depravity. The spear of Phinehas poised above the adulterous ones in the tent of Zimi is not so terrible as the apostolic word to Christians tempted by Corinthian life: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

It gives counsel and strength for patience in adversity; throws eternities illumination where earthly valleys of shadow are deep; it sets out the one pathway to a happy tomorrow. At the heart of its complete message is He "to whom all the prophets give

witness that through his name whosoever believeth in him shall receive remission of sins."

"I believe in the Bible," said Luther, "because I believe in Christ. The Bible is the crib in which Jesus Christ is laid."

Jesus says: "I am the light of the world, whoso followeth me shall not walk in darkness but shall have the light of life."

Within the walls of this great Exposition of a Century of Progress I am glad to repeat in conclusion the words of Whittier, out of a day less skilled in mechanics than this one but more sensitive to the fact that "things that are seen are temporal, but the things which are not seen are eternal":

"We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone, and written scroll,
From all old flower fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said,
Is in the Book our mothers read."

Student Leadership in Chapel Services

An outstanding accomplishment of *Waynesburg College* in the last decade, according to President P. R. Stewart, has been the education of students towards a willingness and a definite desire to lead in devotional exercises. It has always been my contention that if you could induce a young man to read scripture and lead in prayer before his fraternity mates, team mates, best girl, etc., from that time forth he would without hesitation act as leader in this important activity before practically any organization in the world. A few years ago virtually no student could be induced to help with the chapel exercises without the most extreme diffidence. Practically none of them would make the attempt. This year for the first time I am convinced that every student of the 368 enrolled would without hesitation take part in the chapel devotions. One chapel of each week is set aside for purely student leadership. Each class, each fraternity, each sorority as well as Christian organizations has at least one chapel a year. In this way many cross sections are made and the finest devotional leadership engendered.

BABYLON OR JERUSALEM—WHICH?

WILBERT W. WHITE

President, The Biblical Seminary in New York

Babylon represents tyranny, lawlessness and death.

Jerusalem represents liberty, justice and life.

In the light of history, what is the answer to the question: Babylon or Jerusalem—Which? In the light of the existing situation what will be our answer to this question in action? Shall we treat symptoms or shall we eliminate causes? Shall we lazily lament and drift to destruction, or, shall we faithfully used proved means to end?

THE BASIC QUESTION

Shall government of the people, for the people and by the people perish from the earth? Of course our answer is: *God forbid.*

But what about means to end? What should be done to prevent it? What are we going to do about it?

Herbert Hoover spoke truly when he said that we are suffering from "subsidence of the foundations." Is not the rule of the people tending to misrule? What must we say even of our own country? Is democracy at present at its best safe or unsafe? Do we not hear America seriously asking: Does no one care for my soul? Is not eternal vigilance the price of liberty? Are we doing our part? "*The state is the individual writ large.*" What is being done for the individual to make the state safe? Are we using basic, tested means to end?

What can be done? What means to end are available? Here is the answer of a student of history:—Elisha Mulford says that a people's morals as well as its politics will correspond to its theology and will be but the counterpart of that. By theology, Mr. Mulford means the religious life of the people.

What has the religious life of a people got to do with it? Let Professor Thomas Huxley, the great scientist, answer. In 1870, speaking before the London School Board in advocacy of the use of the Bible for and by the children, Professor Huxley said: "By

what other means can children be so humanized? I have been seriously perplexed to know by what means the religious feeling, which is the essential basis of conduct is to be kept up without the use of the Bible."

This is a very important statement. Note:

1. Serious perplexity about the drift in the Anglo-Saxon world from the use of means to end. That was sixty-three years ago. Think of what has occurred since and what we are today (paganized) and where we are heading (towards chaos and ruin).

2. The essential basis of conduct is recognized to be the religious feeling in mankind. Right! Tremendously true!

3. This great scientific scholar, certainly without bias in favor of the Bible, is seriously perplexed to know by what means this religious feeling in mankind is to be kept up without the use of the Bible.

So are we perplexed. We are fully persuaded that there is no other way to prevent the government of the people, for the people and by the people from perishing from the earth than this, that the book which Lincoln's great General Grant called *the sheet anchor of our liberty*, be restored to the people. This is the great basic *recovery act* which is needed. This is the means to end which we must use.

Principal Peter Forsyth says: "To restore to the people an intelligent and affectionate use of the Bible is a service to Protestantism far more needed than violent and ill-formed denunciations of error which are so easy and so cheap." To which we may add the arresting question and answer of that veteran Christian statesman, Dr. John Clifford: "The shadow of the priest is upon the land. Why? Because the voice of the prophet is so seldom heard."

WHAT ABRAHAM LINCOLN BELIEVED

I begin by using Abraham Lincoln's great closing sentence of his greatest speech. Is there still need of emphasis of the use of the Bible with the people as means to end that the government of the people, by the people and for the people may not perish from the earth? Hear our martyr President as he looks up from the page in the midst of a season of profitable reading of the Bible, and speaks to a doubting friend: "Joshua Speed, read this

book for what on reason you can accept and take the rest on faith, and you will live and die a better man."

Is it not better men we need? And better women? And better children? Out of this material is our civilization created. Let me repeat the declaration, "The state is the individual writ large."

A NEW CRUSADE

How about a crusade to make the people of the United States a Bible reading people? Great results would follow if Lincoln's example should be followed both in the habit of reading the Bible himself and of recommending others to read it also.

(1) Daniel Webster in the disturbed and threatening thirties, forties and fifties said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

(2) Lincoln in the war stricken sixties earnestly recommends thoughtful and obedient contact with the Scriptures.

(3) Huxley in the disquieted seventies seriously perplexed about the non-use of the Bible as a means of keeping up the religious feeling in mankind which is the essential basis of conduct!

(4) Dr. William R. Harper, then a professor in Yale University and afterwards with John D. Rockefeller, founder of Chicago University, in the "uneasy eighties" wrote: "The Bible is not known as it ought to be known. It is not used as it ought to be used. A reform is needed in this direction. *Let it be inaugurated.*"

What heed is being given to the solemn words of *Webster, Lincoln, Huxley and Harper?* What worth while has been doing through the exciting nineties, the hurrying, exploring tens, the world-destroying teens, and the money-mad twenties? Has not the time come for response to the call to arm the people with the sword of the spirit which is the Word of God to the end that the government of the people, for the people and by the people shall not perish from the earth?

Where is the man or the woman, "come to the Kingdom for such a time as this," who will make possible a nation of Bible readers that America may again become a God-fearing people?

TWENTY-FIFTH ANNIVERSARY OF CHAIR OF BIBLE SCHOOL PEDAGOGY

CHARLES LYNN PYATT

The College of the Bible

The twenty-fifth anniversary of the endowment of the Alexander Campbell Hopkins Chair of Bible School Pedagogy in The College of the Bible, Lexington, Kentucky, was observed by a special celebration September 26th to 28th, 1934.

During the anniversary observance Dr. Robert Milton Hopkins, Secretary of the World Sunday School Association, delivered a series of lectures on religious education. On September 28th Professor William Clayton Bower, Head of the Department of Practical Theology of the Divinity School of the University of Chicago, and formerly professor of religious education in The College of the Bible, delivered the principal address on "The Significance of the Alexander Campbell Hopkins Chair of Bible School Pedagogy."

It may truly be said that the real foster-parent of religious education among the Disciples of Christ in Kentucky is the Kentucky Christian Bible School Association, which was organized at Paris, in 1873, and which now occupies an office at 311 Security Trust Building, Lexington, with Claude E. Cummins as superintendent. To this organization belongs the honor of establishing the chair of religious education in The College of the Bible.

Only three men have served as professors of religious education since the establishment of the Department of Religious Education in The College of the Bible twenty-five years ago. They are William Francis Smith, now pastor emeritus of the Carthage Christian Church at Cincinnati and for a number of years a member of the Board of Trustees of The College of the Bible; William Clayton Bower, now head of the Department of Practical Theology of the Divinity School of the University of Chicago; and George Voiers Moore, the present head of the Department in The College of the Bible. Professor Smith served from 1909 to 1912, Professor Bower from 1912 to 1926, and Professor Moore from 1926 to the present time.

The Department of Religious Education is one of the constituent departments of The College of the Bible, which is the oldest collegiate institution among the Disciples of Christ, the distinctive purpose of which is the education of leaders for various phases of the Christian ministry. The College of the Bible was originally founded as a college of Kentucky University, now Transylvania College, in 1865, and was chartered as an independent institution in 1878. Since 1895 it has occupied its own academic building, located on the campus of Transylvania College. The College of the Bible has been instrumental in contributing to the development of thousands of leaders, including ministers, teachers, and missionaries, for Christian service in various parts of the world.

The College of the Bible was one of the first academic religious institutions in the United States to recognize the significance and power of religious education, and it was among the first colleges to offer credit for courses in religious education. In fact, it seems from the evidence available that it was the very first institution to endow a chair or department of religious education. It is well established that it was the first college among the Disciples of Christ to endow such a department. Certainly it has been a pioneer in providing courses in religious education for students preparing for the Christian ministry.

The present program of religious education, as promoted by the Kentucky Christian Bible School Association and the Department of Religious Education of The College of the Bible in cooperation with the agencies of the various communions in Kentucky, includes service of the following types: training of leaders through schools, conferences, institutes, books in a circulating library, and college classes; promotion of work in the local church through visits, interviews, lectures, sermons, letters, state paper, and literature of various kinds; expansion of the service of religious education through vacation and weekday church schools.

THE UNFINISHED TASKS

HORTENSE POTTS

Dean of Women, Otterbein College

Once upon a time I was visiting in an American home in Baguio, the summer capital of the Philippine Islands. One member of the family was a precocious little son of six and a half years. In the *Manila Bulletin* that evening there had appeared an article in honor of the birthday of Thomas A. Edison, comment on which was made at dinner. The author of the article wrote of Mr. Edison's great contribution to science, of his many noteworthy inventions, and also of the fact that he still had under way a considerable number of inventions not yet perfected which would contribute further blessings to mankind, stating that it would be a major misfortune should Mr. Edison not live to finish them, and expressing the hope, together with birthday felicitations, that Mr. Edison might live many more years to complete his work.

The idea of the unfinished inventions impressed the serious-minded little son, so he asked in all earnestness: "Daddy, if Mr. Edison should die, who would finish them?" He hesitated only an instant, and before any one else could proffer a solution, came back like a flash with: "Daddy, I'd finish 'em."

Mr. Edison has passed on, and doubtless has left much work unfinished. It may be that Jimmy Halsema can have a share in carrying them forward. He was that type of lad. We recall that Mr. Edison went to great pains some years ago to locate someone who would be capable of carrying his work forward.

The world is full of unfinished tasks. We have not yet seen a truly democratic commonwealth; we have fallen far short of making the world Christian; there remains much distance to be covered before we shall have secured freedom and established justice for all. Who will finish these unfinished tasks? No one. The fact is, they will not be finished, for, in carrying forward any worth-while purpose, new ones are always discovered; "every solution becomes in its turn a problem, every finality a new beginning;" as each goal is approached, it becomes merely the vantage point from which can be seen the higher peaks—the goals farther on.

My thought has been to link that idea to the task of making a better world—certainly an unfinished task. I'm not intending to talk about the depression, unless by quoting a brief statement of Raymond Currier's may be so interpreted, "that the human race is in one boat, and it is a boat with many holes." We are all in one leaky boat—the child, the youth, the middle-aged, and the old. If we are going to make the harbor safely, we all shall have to help keep the paddles working and all paddle together.

The task of making the world better is not one to be handed over *in toto* from one generation or age group to another. One grows weary of hearing the fact confessed that the world is in a mess as a result of the unworthiness of mismanagement of the present middle-aged generation, and that it devolves upon the present younger generation to set matters right.

Even though there is no doubt about the mess, such a statement of concept is full of fallacies. It would have up picture all the present problems of civilization as being bundled up some dark night, without even being tied with red ribbon, and dumped surreptitiously at the door of youth. That cannot be done. So this might be called Fallacy No. 1.

The middle-aged members of society today have no thought of turning over their responsibilities wholesale to the younger group. They couldn't if they would, and they wouldn't if they could. We are too fond of our toys—these honored prerogatives of ours! And this we might call Fallacy No. 2.

Furthermore, the statement implies that there are wide, distinguishable time gaps between groups, which gaps do not exist, except, perhaps in the minds of some of us. (Fallacy No. 3.) The word "generation" is often used as though it were a definitely defined age group. What do we mean, for instance, by the phrase, "a college generation?" We speak of it as extending over four years, each four years as though it were a separate and distinct unit. But in terms of individual groupings, which four years do we mean? Each freshman group shares the experience of the three upper class groups, and likewise those of the three lower class groups when its members become seniors. Is the college generation then, four years or seven?

There is, moreover, some loose thinking in the use of the word "generations" in other groupings. Do the people ten years older than you, and ten years or more younger than I belong to your generation or to mine, or to another distinct one, or does a new generation begin on each January 1st, or June 15th, or with each individual? Is it not true that our time divisions are relative and to a great degree arbitrary? The gaps we thing in between our days and years and age groups are largely imaginary and artificial. Living objects grow! They are not merely pegged from one hole to another. There is a continuous moving forward, and purposes to make the world better are furthered as new ideals are discovered evolving from the old and new goals are seen. Why may not all share in the discovery?

I believe we do well to think less of the artificial groupings and more of the common tasks we may do together. Just as family life cannot be truly harmonious unless the good of all is made the goal of each, likewise as campus life lacks its most satisfying element and atmosphere unless there is common effort to achieve its ends, so the task of easing the world's ills is not a football to be passed back and forth, but a task about which persons of all ages and groups must be equally concerned and in which all must cooperatively share. The task requires that all work together. An African boy stated it tersely and well when he said: "Unless we all work together, we no able for pull on."

Whose are the unfinished tasks of our day? Yours and mine. They remain the heritage of the child, the youth, the middle-aged, and the old.

Who will finish them? Neither you nor we, nor our contemporaries. But by high purpose and diligent endeavor, each sharing the task, we may make our contribution, advancing the goals, discovering new truths, and creating new values.

"What matter I or they,
Mine or another's day,
If but the work be done
And life the sweeter made?"

"I climb with God the stairway of surprise,
I go to hail the suns that yet shall rise;
I pass to learn that sober age forsooth
Is only flaming youth enhanced by truth."

(*Arthur Bardwell Patten.*)

GENERAL FINDINGS OF THE HARTSHORNE- MAY STUDIES IN CHARACTER EDUCATION

The Character Education Inquiry was one of the experimental projects carried on by the Division of Psychology of the Institute of Educational Research, Teachers College, Columbia University. The co-directors were Dr. Hugh Hartshorne and Dr. Mark A. May, who devised a large number of objective and quantitative tests, which were given to school children. A summary of the entire investigation, covering a period of five years, has been published by the Macmillan Company in three volumes—"Studies in Deceit," 1928; "Studies in Service and Self-Control," 1929; and "Studies in the Organization of Character," 1930. Dr. Frank Astor of the National Child Welfare Association has thus summarized the main suggestions made by the directors for the improvement of character education in this country.

Boys and girls are more likely to show honest types of behavior when there is a spirit of good will between them and their elders than when there is open or repressed conflict. Tests now confirm the opinion of observers that boys and girls have a great influence on each other. We can set a boy to influence a boy. It is of great social service, then, to change a gang into a club. There is no such thing as a "trait"; a boy may be late to school and on time to pitch a game for his team. A boy may be clean from his forehead to his chin, but be dirty around the ears and the neck. School children do not under present circumstances show improvement in habits of honesty from grade to grade. Ideals should be grown and not be grafted. Character education should be attempted in groups, rather than by individuals. The case discussion method should be used to build up an unwritten group code, or knowledge of right and wrong. The child's environment should be a unified one; he should not be forced to try to adjust himself to a variety of contradictory situations. Boys and girls should be given plenty of opportunities to do what is right, but these should be graded, as spelling and arithmetic are graded, and should be associated in their minds with satisfaction. Out of the experiences of the children themselves should be derived a guiding principle or criterion for judging individual acts of behavior.